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FOR THE
City Orphans,
AND
Prisoners for Debt,

Humbly Offered

To this Present Parliament.

Levit. 25. 35, 36. If thy Brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him; yea though he be a stranger, or a sojourner, that he may live with thee. Take thou no usury of him, nor increase; but fear thy God, that thy Brother may live with thee.

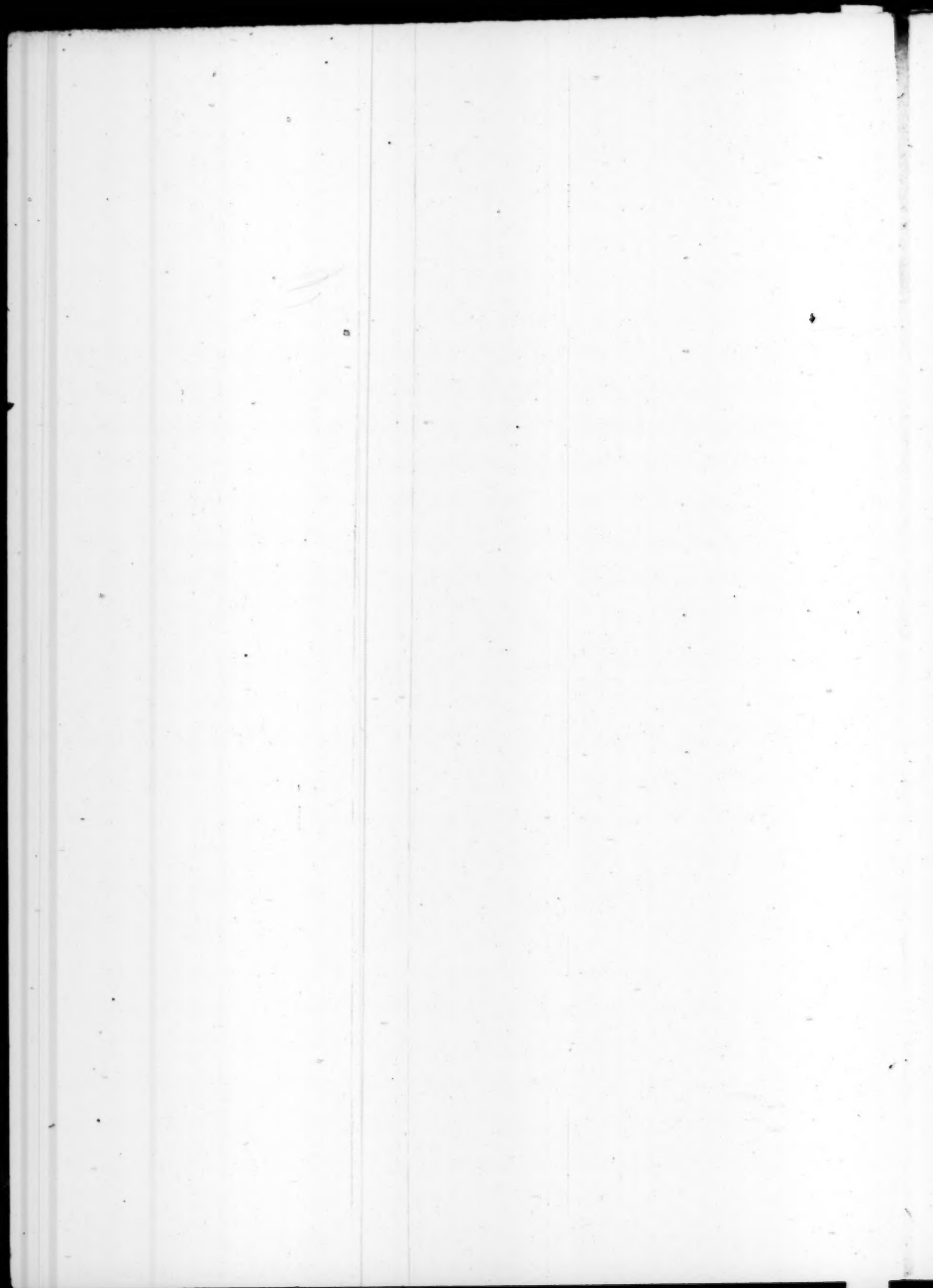
Prov. 31. 8, 9. Open thy mouth for the dumb, in the cause of all appointed to destruction; open thy mouth, judge righteously, plead the cause of the poor and needy.

Psalms 82. 4. Deliver the poor and needy, and rid them out of the hand of the wicked.

With Allowance.

L O N D O N,

Printed, and sold by *Randal Taylor* over against *Stationers Hall* near *Ludgate*. 1690.



A Plea for the City Orphans, and Prisoners for Debt, humbly offered to this present Parliament.



THE following Sheets being the Case and humble Petition of Charity for Orphans and Prisoners, I could not long hesitate the Question, to whom it should be addressed, for that your Honours by the good Providence of God, and their Majesties Princely Care now Assembled in Parliament, are to be Eyes to the blind, Ears to the deaf, and Feet to the lame, and are the proper Physicians in our *Israel*, who have the making and dispensing the Balm of *Gilead*, for health to the Nations, *Jer.* 4. 22. This Patrociny is your right, and as this Address is to you alone due, so in all humility their Case is humbly laid before you: These, like *Moses* under his Bulrush Canopy, lie weeping and imploring your Aid, Quality and Case, carry with them the Motives of your Acceptance; your Justice, in their behalf, is attended with richest Rewards from the free Bounty of him, by whom, and for whose Glory, were all things created, and by whom all things subsist, *Col.* 1. 16, 17. Who is merciful and just, *Exod.* 34 6, 7. Charity or brotherly Love, is bowels of Compassion to all the necessitous Objects, with like Zeal for their effectual Supply and Relief, according to the several Exegencies of their Case and Condition, under Want, Oppression, or any other Distress: The bountiful Creator having made Man in his own Image,

Image, which the Holy Apostle informs, was Righteousness, was Holiness, and Knowledge, *Eph. 4. 24 Col. 3. 10.* Holy Writ and fatal Experience tell us, that Man by his Apostacy defaced that glorious Image, with all the Infections of Corruption, but that by Free Grace he is restored in Christ Jesus, and made a New Man, *2 Cor. 5. 17.* and thus, as united to God, is made partaker of the Divine Nature, which by the holy Apostle is Love; *God is love, and he that dwelleth in love, dwelleth in God, and God dwelleth in him, 1 John 4. 8, 16.* And as by the holy Evangelist, Union is that Bounty of Divine Goodness, which in Christ Jesus, unites the renewed to God, *John 17. 21, 23.* and makes them participants of the Divine Nature. Hence we may calculate the Extraction of these Christian Graces, from no less, than from the Royal Stock of Primitive Goodness; and may, without blasphemy or presumption, account them descended from the Family of Heaven, and are the Badges of the Generation of the first born. Their Quality can be no less excellent than their Extraction is noble, for that they must be endowed with all the Ornaments and Advantages which can consist with the Divine Image, in the renewed Man, in so far as the frail vehicle of Mortality, subject to Infirmities, can be capable of; and this we find strongly vouched by Scripture, and Experience of the cheerful Combatants in Christ's Militant Church in all Ages, who warmed and filled with that inextinguishable fervent of Love, and indissoluble Bond of Unity by Faith in Christ Jesus, have victoriously fought more Battels, and accomplished more noble Exploits, than all the Heroes of Antient Times, as we may see recorded in that 11th chapter of the Epistle to the *Hebrews*, besides infinite other Instances, and albeit it be a truth, that all the graces of the Spirit are like *Hipocrites* Twins, which
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are so united in Nature and Sympathy, as they cannot be separate, so they act all jointly in a breath, for that the renewed Man is not trusting to one or two single graces only, but is compleat in Christ Jesus, being made *conformable to the Image of him who created him*, Rom. 8. v. 29. Nevertheless these are the Champions, who keep the Steerage, and push forth to valarous exploits, as well in suffering as acting; and the holy Apostle, stranger to no grace, but well acquainted with the rich dispensation of heavenly bounty, largely approves of Charity above all graces and endowments, and of the three Champion graces, Faith, Hope, and Charity, he gives the preheminance to Charity, and so much, that supposing the case, that he had all graces, and did want Charity, he should be nothing without it, 1 Cor. 13. And in that further Encomium of it, he calls Charity or brotherly Love *the fulfilling of the whole Law*, Rom. 13. 10. And this of loving our neighbour as our self, the other holy Apostle calls *the Royal Law*, James 2. 8. by way of excellency; these heavenly Twins, especially that of Charity, are not only eminently excellent, for that they are such unquenchable flames of ardency after the holy Majesty of God, as from him, and *sick in love of him*, Cant. 2. to 7. ch. 8. 6, 7. And that as Members of him, and for his sake, their bowels swell with compassion and sympathy towards all the Children of Misery, in condoling Afflictions, comforting the wounded in spirit, assisting in counsel, extending of wishes, and pitying their condition, and professing their hearty sense of others misery, but more particularly in extensiveness of their actual sympathy, and largeness of their Souls, with supplies suitable to the Exequence of their Brethren; and as they know they are not only to love in wishes and words, but also in deeds, they look on all Objects

of Compassion, and Subjects of Misery, as under their care and provision, and, so far as they are capable, they warm them not, by telling, be ye warmed, and be ye fed, and by giving them nothing, but effectually extend to them the bowels of supply, else they know wishes profit not, *James* 2. 15, 16. They lose the bands of wickedness, they undo the heavy burdens, they let the oppressed go free, they break every yoke, they deal their bread to the hungry, they bring the Poor that are cast out to their Houses, they cover the naked, they hide not themselves from their own flesh, *Isa.* 58. 6, 7. they upbraid not the Prisoner, the Indigent and Oppressed, with fraud, prodigality, or some uncharitable and criminous challenge, as *Nabal* did *David*; *There be many Servants now adays, that break every one from his Master; shall I then take of my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men, whom I know not whence they be?* *1 Sam.* 25. 10, 11. Neither are they like that unmerciful Servant, who had received great mercy of his Lord, and his Debt forgiven him, but would not shew compassion on his fellow-servant indebted to him, but cast him into Prison until he should pay the Debt, *Matth.* 18. 24. to the end. Charity is that good *Samaritan*, who in his Journey found a Man wounded by Thieves, took him up, dressed his wounds, and laid him on his own Beast, carried him to the Inn, provided for him, in his misery and impotence, without expostulating his imprudence, or cause of mischief, but took pity of his misery, and gave him supplies suitable to his condition, *Luke* 10. Charity was the impulse of these, who in feeding his Brethren, fed Christ, in clothing them, clothed him, in visiting them in sickness and imprisonment, visited him, to whom for reward of their

their Charity, he placed on his right hand, and gave them the Crown of Life, *Matth.* 25. 31. to the end. Charity confines not it self to the rich and honourable in doing good offices, but extends it self to all, and loves his Brother as himself, *James* 2. to 11. is not tied to the Rich, who can acquit him with the like good offices, to the grateful, who will acknowledge and commend him, nor to friends, to whom he is obliged, or may be related unto, but his liberality and bounty is freely extended to all the Objects of Pity, Impotency, or Indigency, to Strangers as well as Relations, Enemies as well as Friends, neither expects or requires any other qualification in the Objects of his Benevolence than their Necessities. And as this Champion grace of Charity and Love, is the source of all other Christian Perfections, which complete the Man of God in Christ Jesus; so this Sister Twin of Union, that heavenly Twig of Jesus Christ, the Vine and Tree of Life, *John* 15. 1. as it so much resembles that Mystical Union and Perfection of the holy Trinity, which, though three, are individuably one, and agree in one, *1 John* 5. 7, 8. is that holy Cement, by which the whole Mystical Body of Christ is joyned, fixed, and compacted together, to nourish, strengthen, comfort, and uphold one another, as Members of the same Body, and *all Members of one another, Ephes.* 4. 16, 25. And are grafted and united in God by Christ Jesus, *John* 17. 21, 23. so that as the Extraction and Pedigree of these holy Plants of renown, their excellent nature, ornaments, and qualities, afford Motives to induce your acceptance of their Protection and Address for Relief; so may the Blessings and Advantages attending the same; *Blessed is the man that considereth the poor, the Lord will deliver him in the time of trouble, the Lord will preserve him, and keep him alive, and he*

shall be blessed upon the Earth, and thou wilt not deliver him into the will of his Enemies; the Lord will strengthen him upon the Bed of languishing; thou wilt make all his Bed in sickness, Psal. 41. 1, 2, 3. He hath dispersed, he hath given to the Poor; his Righteousness endureth for ever; his Horn shall be exalted with honour, Psal. 112. 9. The liberal Soul shall be made fat, and he that watereth, shall be watered also himself, Prov. 11. 25. He that despiseth his neighbour sinneth, but he that hath mercy on the Poor, happy is he: He that oppresseth the Poor, reproacheth his Maker, but he that honoureth him, hath mercy on the Poor, Prov. 14. 21. & 31. Whoso mocketh the Poor, reproacheth his Maker; and he that is glad at calamities, shall not be unpunished, Prov. 17. & 5. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being your selves also in the body, Heb. 13. 3. Pure and undefiled Religion before God, and the Father, is this, to visit the Fatherless and Widdows in their afflictions, James 1. 27. If there be amongst you a poor man, of one of thy Brethren, within thy Gates in thy Land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor Brother, but thou shalt open thy hand wide unto him, and shall surely lend him sufficient for his need, in that which he wanteth. If thine Eye be evil against thy poor Brother, and thou givest him nought, and he cry unto the Lord against thee, it shall be sin unto thee, thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing, the Lord thy God shall bless thee, in all thy works, and in all that thou puttest thine hand unto; therefore I command thee, saying, Thou shalt open thine hand wide unto thy Brother, to the poor, and to the needy in thy Land, Deut. 15. 7. to 12. Execute Judgment, and Righteousness, and deliver the spoiled out of the hand of the Oppressor,

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Oppressor, and do no wrong, do no violence to the Stranger, Fatherless, nor Widdow, for if ye do this thing indeed, then shall there enter in by the Gates of this House, Kings sitting upon the Throne of David, riding in Chariots, and on Horses, he, and his Servants, and his People; but if ye will not hear these words, I swear by my self, saith the Lord, that this House shall become a Desolation, Jer. 22. to 10.

Thus, as the high Birth, and eminent Qualities of these Noble Twins, may induce your acceptance of their protection, and the manifold promises of blessings above mentioned, may be just encouragements for so doing, it is hoped that such is the goodness of God to these Nations, that Charity, Love, and Union, have so many Friends and Zealous Lovers, and the Honour of God, Interest and Glory of the Nations, being so much at stake in this case, as the advancement of Justice, Power, and Purity of Religion, and the firm quiet of the Nations, that it need not be feared that God will so much desert these Nations (for whom to the great praise of his Glory and Goodness he hath done so great things) as to leave them without a Parliament, whose chief business shall be like good Fathers of the Common-wealth, to set before them the Glory of God, happiness of the Nations, and the peaceable enjoyments of the Glorious Gospel, the solid Peace and Tranquility of the Nations, in suppressing sin and oppression, and providing suitable Remedies to present and emergent Distempers; and as the doing of Righteousness, and Justice, is attended with the foregoing Blessings, so the omission of such Duties is attended with no less Direful Comminations of Wrath, and Judgment. *If thou forbear to deliver them that are drawn unto Death, and those that are ready to be slain, if thou sayest, behold we knew it not, doth not he that pondereth the heart consider*

it, and he that keepeth thy soul doth not he know it, and shall not be render to every man according to his works ? Prov. 24. 11, 12. He that giveth unto the poor shall not lack, but he that hideth his Eyes shall have many a Curse, Prov. 28. 27. Whoso stopeth his Ears at the Cry of the Poor, he also shall Cry himself, but shall not be heard, Prov. 25. 13. Defend the Poor and Fatherless, do Justice to the Afflicted and Needy, deliver the Poor and Needy, rid them out of the hand of the Wicked, Psalm 82. 3, 4. Ye shall not afflict any Widdow or Fatherless Child, if thou afflict them in any wise, and they Cry at all unto me, I will surely hear their Cry, my Wrath shall wax hot, and I will kill you with the Sword, and your Wives shall be Widdows, and your Children Fatherless, Exo. 22. 22, 23, 24. Hence we see the manifold blessings from Heaven, attending Mercy, Justice, Charity, and Unity, and likewise the Direful Commination of Wrath, and Judgments, and woful Inconveniences, and Disadvantages which follow Oppression, contention, and Division : And as it is the natural quality of all Men, to desire the happy Estate and Condition as well to themselves, as to the Nations where their Lot is, so is it the Incumbent Duty of all, to obviate what in them lyeth, Judgments, threatned for unrepented Iniquity, as well by personal Reformation, as Publick Acts of Justice, by such persons as are capable thereof by their Stations, and therefore it is that to you Appeal for Charity, Justice and Relief is made, for as it is not a little; the happiness of these Nations, that their Nobles are of themselves, and they are their own Legislators, as well in reviving decayed, or rectifying what may be amiss, or defective in former, as erecting new Laws, so in this juncture, no small Expectations are from you; the Nations have lately been in the nearest Crisis, to a total Convulsion, and to have been swallowed

lowed up in the Gulph of Popery, and Arbitracy; and although by the never enough admirable hand of Providence, and the Noble and Charitable Interposition of their Majesties stop hath been put to an apparent desolation, and some steps are made to reestablist the Nations, in the Tranquil Enjoyment of Religion and Property, nevertheless the long growing Corruptions, and the habitual Practice of Sin, and Wickedness in the Nations, and notorious and innumerable transgressions, by Persons of all Qualities, and Conditions, as well against God, as our Neighbour, is arrived at that height, that without speedy repentance, and correction of many Enormities, we may have just cause to fear, that we have not escaped our Danger, but that the Cloud we were threatned with, may be but the earnest of our misery; so that as you are the Trustees of the Nations, your Trust is to be Eyes to the blind, Ears to the deaf, and Feet to the lame. It is expected that you will Carefully, and Narrowly Inspect not only the Constitution, as to security of Religion and Property, and hear Complaints Impartially, but that you will carefully apply such Remedies to the present Distempers, as may best suit the several Cases, as well in Relation to Duty towards God, as our Neighbour; and as you are in such Publick Trust, and Eminent Capacity, Omission of Duty in this Case, far surmounts a Personal Transgression; for as God commanded the Prophet *Ezekiel* to warn the Israelites, that if the Watchman give warning of the approaching Sword, and he that is warned taketh not heed thereunto, his blood shall be upon his own head; but if the Watchman doth not warn, and Judgment come, then the Blood of the People not warned, shall be required at the Watchmans hands, *Eze. 33.* to tenth, The Application will Quadrate exactly to you now having Trust and Opportunity, if wholsom preven-

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tions of ensuing Mischiefs, and due Correctives of present Evils, be not now by you provided, and the people for the future be thereby Ensnared, your Reputation will be lost in your Country, and God will charge the Ensuing Mischiefs to you and your Families. We see the Prophet *Hosea* chargeth, Priests, and Rulers, for being a snare in *Mizpah*, and the net spread upon *Tabor*, and that the Princes of *Judah*, were like them that remove the bound, *Therefore will I pour out my Wrath upon them like Water*, *Hosea* 5. 1, 10. Rulers and Teachers, are Snares, either by Ill Example, or not Executing Justice to ensnare others by the Impunity of some, the bound is removed, either by breaking down the due Land-mark, or by setting the bounds of property impartially, both are alike sinful before God. Male Administration in Rulers, is Sin of a deep Dye, for that it doth not only stain their own Persons, but the consequence also is wrath upon others. *Wo to them which Justifie the wicked for reward, and take away the Righteousness of the Righteous from him, therefore as the Fire devoureth the Stubble, and the Flame consumeth the Chaff, so their Root shall be as Rottenness, and their Blossom shall go up as Dust, because they cast away the Law of the Lord of Hosts, and despised the Word of the Holy One of Israel, therefore is the Anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten, and the Hills shall tremble, and their Carcasses were Torn in the midst of the Streets, for he will lift up an Ensign to the Nations from far, and will Hiss unto them from the Ends of the Earth, and behold they will come with speed swiftly, none shall be weary nor stumble amongst them, none shall slumber nor sleep,* *Isa.* 5. 21. to the end. *The leaders of this People cause them to Err, and they that are led by them are destroyed, therefore*

fore the Lord shall have no joy in their Young Men, neither shall he have mercy on their Fatherless, and Widdows; and the Prophet shall be as the Fuel of the Fire, no man shall spare his Brother, and they shall Eat the Flesh of his own Arm, Isa. 9. 16. to the end. The Law is slackned and Judgment doth not go forth, for the Wicked doth compass about the Righteous, therefore wrong Judgment proceedeth; behold amongst the Heathen and regard, and wonder marvelously, for I will work a work in your days, which ye will not believe though it be told you, for I will raise up the Chaldeans against you, that bitter and hasty Nation, which shall march through the breadth of the Land, to possess the dwelling places which are not theirs, they are terrible and dreadful, their Judgment and their Dignity, shall proceed of themselves; their Horses are swifter than the Leopards, and are more fierce than Evening Wolves, and Fly as the Eagle that hasteth to Eat; their Faces shall sup up the East Wind, and they shall gather the Captives as the Sand, and they shall Scoff at the Kings, and Princes shall be as Scorn to them, they shall deride every strong hold, for they shall heap dust and take it, Hab. 1. 4. to 11. Hear ye Heads of the House of Jacob, and Princes of the House of Israel, that abhor Judgment and pervert all Equity, and build up Zion with blood, and Jerusalem with iniquity, the Heads thereof Judge for reward, and the Priests thereof Teach for Hire, and the Prophets Divine for Money, yet will they lean upon the Lord, and say, is not the Lord amongst us? therefore shall Zion for your sakes be Ploughed as a Field, and Jerusalem as a Forrest, Micah 3.

From these and other innumerable places in holy Writ, we find the sins of Nations, are not only in the individuals, but that the Predominant wickedness of Nations, are ascribed chiefly to the Rulers and Teachers, for that
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the Teachers are by their Doctrine and good example, do Instruct, and the Rulers, by sound Laws to set Boundaries and Correct Offences, and by exemplary conversation do encourage Obedience to the Laws of God and the Nations, and we see frequently in holy Writ, what fearful Judgments have been poured forth upon a People, for the sins of their Rulers, for that the Sins of Rulers, either by their ill Example, encourage Wickedness in others, or by their not making suitable Laws to correct the Enormities of the People, or by not executing the Laws against them, give Scope to Wickedness, from the impunity of Offenders, and provoke the Justice of God against the Nations, for want of Justice in their Rulers, but better things are hoped for from you, who having before you the long series of Male Administration of the former Reigns, and the Great Liberty that is taken in Acts of Oppression, and Injustice, and that now you have the Power in your hands to make the Nations happy: Great things are expected, for redressing of Grievances, and laying a firm Foundation of Peace, and happy settling of the Government, in a firm Enjoyment of the Gospel, and the lasting Peace and Quiet of these Kingdoms, to the glory of God, Honour of their Majesties, and Universal Content and Happiness of the Nations. And as on this Subject of Charity there may be many things proper for your consideration, I shall humbly offer these two.

First, That of the Case of the Orphans of the City of *London*, whose Estates are in the hands of the City.

Secondly, That of the Prisoners for Debt, in the several Prisons throughout the Kingdom of *England*.

As to the first, If we duly consider the Intention of the Citizens of *London*, in lodging their Childrens Provisions in the Chamber of *London*, and the City's desire of

of having a power to call in the same to the Chamber. We cannot but suppose, that the Fathers being Traders, and in a Fraternity did bottom their design in prudence, on the Charitable Opinion, that their fellow Citizens, who might survive them, would do by their Children, as they should expect to have their own Children dealt by, and would love their Neighbour, as themselves, did rather chuse to have their Estates for their Childrens Provision, lodged with a Relation in Trade, and circumstance, than with Strangers, and that originally the City doubtless, had honourable and just Intentions, to preserve the Orphans Estates, take care of their Education, dispose of them to Trades, and Matches suitable to their Quality and Estates, which was accordingly done for a long while, much to the honour and wealth of the City, and advantage to the Orphans, so as the Security of the Chamber of London, was thought the best of the Kingdom, at such a rate, that London Orphans, were lookt upon as the best Matches, and were accordingly courted and preferred; but alas we may complain with the Church, *How is the Gold become dim? how is the most fine Gold changed? the precious Sons of Zion, comparable to fine Gold, how are they esteemed as earthen Pitchers? The Daughter of my People is become cruel like the Ostrich in the Wilderneys. The Tongue of the suckling Child cleaveth to the roof of his mouth, for thirst; yea the young Children ask bread, and no man breaketh it to them: They that did feed delicately, are desolate in the streets: They that were brought up in Scarlet, embrace Dunghils, Lam. 4. to 6.* For that since the unhappy late Civil Wars, the People have been tainted with different perswasions, and split into different Interests, wickedness and self-interest prevailing, and doubtless by excess of prodigality, or Male Administration, the City is fallen to decay, at least in its publick

lick Stock, and Cash, the Chamber drained, and shut up, the Orphans deprived of Supplies from their own, are exposed to great hardship, and some to most necessitous straits and wants, and that without any probability or hopes of retrieval, unless the Lord by his marvelous bounty dispose your hearts, to be the Father of the Fatherless in this their day of great affliction. Now in this instance may your Honours consider when most of those of the City, live at ease, splendor and fulness, and these poor Orphans, whose Fathers were once in like quality and opulency with others, now in the best rank, are exposed to such straits, and robbed of their all, and no provision made for their Relief; Is there not cause to complain that the Sea-Monsters, who draw out the breasts to their little ones, are kinder than the Citizens of London, and that they are like the cruel Ostrich, which robs and doth not pity? Doth not Charity go here a begging? Is not this a reproach to Christianity? Is it not a great stain to so famous a part of *England*? Doth not this weep aloud, like *Moses* in his little Ark? Will not the sighing of the Poor, and the groanings of the Orphans, cry aloud to Heaven? Hath he not promised to hear and avenge their Injuries? *Ye shall not afflict any Widdow or fatherless Child; if they afflict them in any ways, and they cry at all unto me, I will surely hear their Cry, and my wrath shall wax hot, and I will kill you with the Sword, and your Children shall be fatherless, and your Wives Widdows, Exod. 22. 22, 23, 24. I will be a swift Witness against such as oppress the Widdow and the Fatherless, Mal. 3. 5.* Wherefore that the Oppressed may be relieved, and the Judgments threatned may be averted, and you the Nations and Posterity may have the blessings promised to Charity and Justice, these Orphans make their Appeal to you; I shall not presume to direct you

you the Methods for this Relief, whether by a Tax on the City only, seeing the same is so much otherwise indebted; or whether by other supplementary Taxes, your illustrious, numerous and wise Assembly, doubtless, may find Expedients; only it is hoped, that in your wife and fatherly Compassion to these poor Orphans, and for repair of the honour of so famous a City as London, and keeping it in a condition to maintain its Government of so great a Body, Remedies suitable shall be provided, and, I believe there are none in the whole Kingdom of England, who would not contribute their Mite unto it; we ought in this case to copy the *Israelites* practice, who through a great provocation had cut off almost the whole Tribe of *Benjamin*; nevertheless, in compassion to them, and that a Tribe should not fail from amongst the People of God, they contrived a Method to furnish them with Wives, so as they might recruit and be continued a Tribe in *Israel*, *Judg. 21*. So it is hoped such shall be the general Charity of the Kingdom in this case by your interposition.

The next that call for your Charity, Compassion and Relief, is of a more numerous, and yet more miserable People, the case of a Prisoner being one of the most pinching, hard, uneasie and miserable conditions attending this Mortal Life: And as Satan said to God of *Job*, *Skin for skin, and all that a man hath will he give for his life*. I am fully assured there is no man of sound sense, that ever made any conscience of improving his Talent, in Church or State, Civil or Military capacity, or whom his Imprisonment hath made him sensible of his duty to God, himself and neighbour, who would not redeem his Liberty, by all lawful means in his power: Of all mans Afflictions, Imprisonment hath the chief aggravations; it restrains a man from converse, which is most desirable by the rational man, as most agreeable to his

nature ; as the Philosopher defines man to be *Animal Sociable*. It restrains them from the comforts in which he most delights, Relations, Friends, and most intimate Acquaintance ; it deprives him of the Improvement of his Talent, for Religion, or Vertue, for God, the Common-wealth, or his own Family, it abridgeth his comfort in all other Enjoyments, it lessens health, creates sickness, dulls and oppresseth the vitals, often to fatal effects of stupidity, or melancholy distractions, and renders his condition in every respect miserable. And although it is true, that as man, since the Apostacy in *Adam*, is tainted with corruption, and *his thoughts are evil, and only evil continually*, *Gen* 6. 5. And that his heart is desperately Wicked, *Jeremiah* 17. And that his Imprisonment may be a just chastisement from God for sin, and that he ought with the Church, to acknowledge, *In faithfulness hast thou afflicted me, O Lord, and why should the living man complain ? man suffereth for his sin*, *Lam.* 2. 18. ch. 3. And with the Prophet should say, *There is no evil in the City, that the Lord hath not done*, *Amos* 3. 6. and should say, *I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute Judgment for me*, *Micah* 7. 9. And for many other reasons may the Lord justly wreath this heavy yoke to the neck of the best ; and as it may be in mercy and love to their Souls, they ought heartily and patiently to submit thereunto, *Heb.* 12. 5. to 12. Although Justice, Goodness and Mercy may be on God's part, yet often Injustice, Oppression and Cruelty is on man's part, and men are to use what lawful means they can to retrieve themselves from such hardship. In this case I shall humbly offer these Intimations.

First, That in the Prisons in and about *London*, and throughout the Kingdom of *England* there are, by modest compu-

computation, Forty thousand Prisoners for Debt, whereof one half may be supposed to have Wives and Children, which will make up the whole number Sixscore thousand Prisoners: Or of such, who by reason of the Husband and Father's Imprisonment, are no better than Prisoners or Beggars in many respects.

Secondly, That of these Forty thousand Prisoners, there be thousands who have lived in good Credit, Employments, Trades, and have had good Estates, and by such their Estates, Industry and Ingenuity, they have been the Supporters and Maintainers of several Families, who have got Estates under them, though they themselves are now Prisoners, and are not, nor cannot be chargeable with Fraud, Cheatry, Oppression, or other Injustice towards others, nor of Prodigality, Riotousness, Debauchery, or other such destructive practice, but either by Losses, Crosses in their Families, Injustice of others, and want of the due circulation of supplies, in the several ways of their dealings, are brought under Poverty and Debt, and being unable to make payment, are reduced to Imprisonment, and many of these Prisoners are not chargeable with just Debts, but maliciously prosecuted and detained in Prison by vexatious Suits, and litigious Pretensions.

Thirdly, That of these Forty thousand, many are of good Families, of good Parts and Education, men of Ingenuity and Industry, bred up in Learning, Trades, and other Employments, who, if at liberty, are capable to serve their Majesties and Country, either in Ecclesiastick, Civil or Military capacities, and are neither in a condition to pay their Debts, or subsist in Prison, without supply from others, and are under extream pinches, straits and wants, who, by reason of the long continuance in Prison, being forced to apply what they had, or could

could procure from others in Charity for Bread, and not able to pay for Lodging, are thrust into narrow holes, without Air, crouded with nasty and uneasie company, swarming with Vermin, being deprived of Air, and oppressed with stench, or infected with distempers and sickness, and hazard of falling into infectious Plagues, to the danger of the Kingdom, and are in a perishing condition in many respects.

Fourthly, That many Creditors have seized the Personal Estate, and unjustly got into possession of their Debtors Real Estate, and thereafter Maliciously put and detained their Persons in Prison, purposely to make them incapable to sue for their Redress, or provide for their Family, and thereby are made a Burden to the Commonwealth for Charity.

Fifthly, That many, who through compassion of their Creditors are by help of others in Charity, have got themselves discharged of the Actions upon them, and not able to pay their Prison Fees, are still detained in Prison, and exposed to all miserable hardships to Themselves and Families, and in no less danger than of Starving under the insupportable Burden of Cruel Confinement. Besides all these, the narrowest of Charity must grant, that many Prisoners for Debt lye under severe exercise of Conscience, in remorse for their Own and Nations Sins, and the sense of their unhappiness, that they cannot pay their Debts, and gladly would if they could, and having acknowledged the hand of Justice from God, and bemoaning their being burdensome to others, would cheerfully redeem their time in a Christian and Vertuous Improvement of their Talents to serve God Religiously, and be just to others, and useful to the Commonwealth, in their respective Capacities, merit Compassion from your Honours and their most Obdurate Adversaries.

These

These foregoing Instances of demonstrable Truth, being some part of that hardship, under which the poor Prisoners for Debt do lye, I shall humbly beg leave to offer these Considerations.

First, That it is demonstrable, above all doubt, that Thousands of the now Prisoners for Debt, are under total Incapacity to pay their Debts, or subsist in Prison without starving, or perishing by reason of their Imprisonments; and can never possibly be in any capacity to pay their Debts, or make any manner of provision for themselves, or Families, while under their confinement, and that thereby Thousands of their Wives and Children, will be left in a starving or begging Condition, to the great burden of the Kingdom, and Scandal of the Christian Religion.

Secondly, That amongst these, are Thousands, who if at liberty are capable of such Employments, Trades, and would so Employ themselves, that they may become capable of payment of their Debts, and maintaining of their Families, without being burdenson to others.

Thirdly, That in this time of War, if Prisoners were at Liberty, many would chearfully serve at Sea or Land, and supply the scarcity of Souldiers, and others would follow Employments, to increase the wealth of the Nations, and render them more able to bear the necessary Taxes for War, and by their Liberty, Industry, and Ingenuity, free the Nations of their, and their Families Burthen, which is not small, besides many Hundreds of good Families, would take off the Reproach of their Families, under which they now lye, as being Prisoners and Beggars, and would meet with better encouragement at Liberty, than under Confinement.

Fourthly, As it is unquestionably True, that a Prisoner being in Execution for Debt, the Creditor hath no
benefit

benefit by his Imprisonment, but if at Liberty, what Estate he may afterward acquire, being liable to the payment of his Debts, the Creditor hath a benefit and no prejudice by his Liberty ; so then, if by the Gospel precept we should *do Good, for Evil*, Mat. 5. 44. *and not recompence Evil with Evil, and should not be overcome with Evil, but overcome Evil with Good*, Rom. 12. 17. & 21. and if our Enemy hunger, we should feed him, and if naked we should cloath him, and if in Prison, we should visit him, which is relieve him, Pro. 25. 21. How is that Royal Law (*love thy Neighbour as thy self*, James 2. 8.) fulfilled by such as in malice, and prejudice to his poor Debtor and Brother, detains him in Misery when he himself neither hath, nor ever can expect benefit by it ? and if the Common-wealth be prejudiced by this Imprisonment, and by liberty may be served, doth it not concern the Legislative Power, to lay hands on such Oppressors, and remove such Nufances : the case of Prisoners for Debt is worse than that of a common Fellow, Traytor, or other Criminal Person, for that the Law hath provided for such, that in a short time, he must be acquitted or condemned, and the *Habeas Corpus* Act, leaves not the King Power to detain any Criminal beyond a Limited time, but must have his Tryal to Acquittal or Condemnation ; but a poor Prisoner for Debt, is confined without Limitation of time at the will of the Creditor, though never so unreasonable or malicious. We find amongst the Jews by Gods expresse Command, a year of Release in course every Seventh Year, to the poor Debtors, in which the Creditor was obliged to release his Debt, *at the end of every Seventh Tear, thou shalt make a Release, and this is the manner of the Release, Every Creditor that lendeth ought unto his Neighbour, he shall not exact it of his Neighbour or of his Brother,*

*ther, because it is called the Lords Release : Of a For-
 reigner thou mayest exact it again, but that which is thine
 with thy Brother, thine hand shall release Deut. 15. to 5.
 Here we see how tender the Lord was of the poor amongst
 his People that they might not be oppressed by the Rich-
 er, and therefore commands, that when any thing was
 borrowed, and the Debtor became unable to pay it, the
 Creditor was bound to discharge it, and not to put him
 to trouble for it ; besides in the case of Poverty, If a
 poor man should be Debtor, his very Creditor was
 bound by Charity to relieve him, without respect to
 what favour he was to shew him, in releasing of his
 Debt, in the ensuing Seventh Year. Thou shalt not har-
 den thy heart nor shut thine hand from thy poor Brother,
 but thou shalt open thy hand wide unto him, and shalt surely
 lend him sufficient for his need, in that which he wanteth :
 Beware that their be not a thought in thy Wicked Heart,
 saying, the Seventh Year, the Year of Release is at hand,
 and thine Eye be Evil against thy poor Brother, and thou
 givest him nought, and he Cry unto the Lord against thee,
 and it be sin unto thee ; thou shalt surely give him, and
 thine Heart shall not be grieved, when thou givest unto him
 Deut. 15. 7, 8, 9, 10.*

But this Act of Favour humbly desired, is no release
 of Debt but a personal Liberty, under an Obligation to
 pay the Debt whenable, whereas by the year of Release
 above mentioned, the Debt was acquitted for ever.
 That Charity in the Relieve of Slaves, merits a great
 commendation, and is one of the great Ornaments and
 Glories in the Christian Religion ; for that these poor
 Slaves being deprived of Liberty, are frustrate of a the
 Comforts of the Gospel, and other Comforts of Humane
 Life ; and the condition of a Prisoner for Debt is no less to
 be pitied, for let the cause of their Imprisonment be ne-

ver so Innocent and Insuperable to them, they are under the hands of Cruel Oppressors, their unmerciful Creditors, with whom it is Impossible for them to comply, under the Squeezing and Tyranny of Goalers (some of which the cruelist and worst of men) brought to *David's* condition, *laid in the lowest Pit, in Darknes in the Deep : Thou hast put mine acquaintance far from me, thou hast made me an Abomination unto them; I am shut up and cannot come forth, accounted with them that go down into the Pit, as one that hath no strength, free amongst the dead, like the slain that lye in the Grave, who are remembred no more; thou hast put Lover, and Friend far from me, and my Acquaintance into Darknes,* Psalm. 88.

Informer Reigns such Acts for Personal Liberty have been granted, and it is usual in all changes of Government, or new Accessions to Government, especially on such eminent Revolutions in Government, as lately in this Kingdom, to pass Acts of Indemnity, even to Felons attained of Atrocious Crimes, which have been Mischievous to many of the Subjects, when the Liberty of such Villains, was the hazard of a fresh Nufance to the Nation; your Authority is no less, than that of the former Legislators, shall your Charity and Sense of the Subjects Misery come short of theirs? will you streighten their Majesties Bounty and Clemency, within what their Ancestors have granted, and not encourage such whose Misery is great, neither through Villany, or other Sinister Practise, but by other casual Misfortunes, and whose Liberty cannot endanger, but much better the Commonwealth? how should you think to ward off from the Nations, your Selves, and Posterity, the Woes denounced against Oppression, if you bind not up the hands of Oppressors, and loose not the bonds of Wickedness, undo

not the heavy Burdens, and let not the Oppressed go free: if thus you do, your reward is with you, *then shall thy light break forth as the Morning, and thine Health spring forth speedily, and thy Righteousness shall go before thee; then shall thy Light arise in Obscurity, and thy darkness as the Noon-day; and the Lord shall guide thee continually, and satisfy thy soul in Drought, and make Fat thy Bones; and thou shalt be like a Watered Garden, and like a Spring of Waters, whose Waters fail not,* Isa. 58. 6, to 12.

Here happily it may be Objected, would Prisoners have the Parliament pay their Debts? or how can they discharge other Mens Debts, which such Act of letting Prisoners go free would do? besides so great Fraud, and so many ill Practises were used on Colour of such former Acts, that such Acts were Encouragements to new Frauds, and it is feared such may be used for the future, on like occasion; and doubtless there are many Prisoners able to pay their Debts, who for their Liberty by such Acts, would not stop at Perjury or Fraud. To all which it may be humbly answered.

First, God forbid that poor Prisoners, should for Charity desire the prejudice of their Benefactors; they desire no more but *Peter's Alms to the Lame Man, Silver and Gold I have none, but what I have I give thee, in the Name of Jesus Christ of Nazareth, Rise up and Walk,* Acts 3. 6. they desire no other Boon, but to have their Fetters of Imprisonment Knocked off, which they humbly conceive you can, and hope will do; and as the Power is in you, to relieve a distressed Brother; consider what the Scripture saith in the like case; *Whoso hath this worlds good, and seeth his Brother hath need, and shutteth up his Bowels of Compassion from him, how dwelleth the love of God in him?* 1 John 3. 17. no Worlds Good is more pre-

cious than Liberty, and Compassion cannot be better expressed, than in giving of it.

Secondly, It is humbly conceived such Act for personal Liberty, will be no discharge of the Debt, but that it will still lye as an Incumbrance on a mans Estate, and no man of Conscience or Prudence, will fail in performing the Condition performable in such an Act; and will not run the Hazard of forfeiting the benefit of that Act, by non-performance of what is required therein; and this is but restraining one man from doing that Injury which destroyeth his Brother, and doth no good to himself or any others (save to the Cruel Goaler) doth not discharge the Debt, but Restrains and Mollifieth the severity of the Law, by giving personal Liberty after Execution and Imprisonment; and such like Correctives of the Severity of the Law, is used every day in *Westminster-Hall*, by Writs of Error in the Exchequer Chamber, and Bills in Chancery, how much more then may the Legislative Power do it, in our Neighbour Country of *Holland*? The severity of a Malicious Creditor, detaining his Debtor in Prison, when not able to pay his Debts, is corrected by his being obliged to maintain his Debtor in Prison; and in our Neighbouring Kingdom of *Scotland* under their Majesties Obedience, there is a standing Law called (*Cessio Bonorum*) whereby it is provided, That if any person indebted, and not able to pay his Debts, be willing to assign his Estate, towaads the payment of his just Debts, he hath Writs in Course, to compel his Creditors to accept an Assignment to his Estate, and upon Executing such Assignment to them, and depositing the same, with the Clerk in Court; if he be in Prison he is discharged in Course, and freed of future personal Arrest for that Debt, and if not Imprisoned, his Person is in protection of the Law that he cannot
be

be touched ; these are not instanced in any presumption to direct your Illustrious Assembly, or in any disparagement to the wholsom Laws of *England*, but in all humility to lay before your Honours, that although it is the happiness of the People of *England*, to be under the best constitution of Government in the World, and Laws most accommodate to the exigence of the Nation; nevertheless when all Ages by Revolutions of times, and incident casualties happen on mens Estates, which may not have fallen out in former times, and so could not be provided for; and all succeeding Parliaments find matter, either for abolishing, or correcting Old Laws and Customs, and of making new Laws suitable to Emergent Exequence ; it may not I hope be reputed presumption, to lay before you the Laudable Customs of other Kingdoms and Common-wealths, in the tender sense of their compassion and care for the relief of their afflicted Brethren, especially when it may be of consequence, in preventing the total destruction of so many of the Subjects as in this present case, & in this juncture, obvious to all impartially thinking men; and more especially when from that absolute and infallible Legislator, we have president of a more severe Corrective of Malice and Covetuousness, and fuller relief of the Poor, in the forementioned year of Release, where the Debt was totally discharged then in this, where the personal Liberty is only desired, without discharge of the Debt.

Thirdly, Suppose it may be vehemently suspected that some Prisoners for Debt may be capable at present to pay their Debts, and may forswear themselves, to obtain the benefit of such an Act, however it may be positively affirmed, that thousands are not able, and will for no advantage forswear themselves; and that it is a demonstrable Truth upon the view, that Thousands are
not

not able, and under no temptation to forswear themselves; Charity would give allowance to the more Innocent side; it is a lesser sin to absolve the guilty, than to condemn the Innocent; Christ would not have the Tares pulled out till the Harvest, lest the good Grain should suffer by pulling them up, and that was to shew his Universal compassion; *he is kind to the Unthankful, and to the Evil, be ye therefore Merciful as your Father also is merciful, Luk. 6. 35, 36.* We find in that famous instance of the compassion of God to that sinful City of *Sodom*, that he would not destroy the Righteous with the Wicked, but that for the sake of 50 yea 10 Righteous Persons, he would have saved that great City wherein were many Thousands of Wicked Persons, *Gen. 18. 17.* to the end; and God forbid but that amongst the now Prisoners for Debt, there be many Righteous Persons, and God forbid that they perish with the Wicked, but that Charity should lean to the safer side, to save the wicked for the Righteous sake: *Charity seeketh not her own, is not easily provoked, thinketh no Evil, 1 Cor. 13. 5.* besides if fraud be suspected, the Parliament is wise enough to make such fraud so Penal, that the Detection thereof may make the Remedy of Liberty purchased at that rate, worse than the Disease of Imprisonment; and no man who hath experienced the Misery of Imprisonment will hastily venture on such Fraud.

The cruelty of implacable Creditors is no small Oppression, neither will it be chargeable wholly to them, but the whole Nation shall suffer for such Iniquity, *They Judge not the Cause of the Fatherless, nor the Right of the Needy do they not Judge; shall I not visit for these things saith the Lord? shall not my soul be avenged on such a Nation as this? Jer. 5. 28, 29.* O house of David saith the Lord, Execute Judgement, and deliver him

him that is spoiled, out of the hands of the Oppressor, lest my Fury go out like Fire, and burn that none can Quench it, Jer. 21. 12. to the end. Hear this word ye kine of Balhan that are in the mountais of Samaria, which oppress the Poor, which crush the needy, the Lord hath Sworn by his Holiness, that loe the days shall come upon you, that he will take you away with Hooks, and your Posterity with Fishhooks, Amos 4. 1, 2, 3. Thus the hands of Oppressors are to be tyed by the Rulers, that neither the Rulers nor the Nation may be guilty of their Sins.

But methinks I hear it surmised, if the Relief of Orphans and Prisoners for Debr, be a Duty Incumbent to the Parliament, their other great affairs of the Nations not yet settled, give them no leisure, and there will be time enough for that, when matters of greater concernment to the Publick are settled.

In answer to which it is humbly prayed that Solomon may in this be consulted, *withhold not good from them to whom it is due, when it is in the Power of thine hand to do it, say not unto thy Neighbour go and come again, and to morrow I will give when thou hast it by thee, Prov. 3. 27. 28.* The present pressures of want and confinement are such uneasie and unsupportable Burdens, that like diseases at the highest Crisis call for immediate Relief, and the timing of mercy to the necessitous exigent, enlargeth the value at the double Rate; whereas when remedies are deferred, the consequence is so fatal that the Remedy becomes ineffectual; many of these are run to that extremity of Poverty that they can hold out no longer without supplies.

Secondly, Delay in this case may be Fatal, for that Reasons may happen for Prorogations or Dissolution, in which case the Power is out of you to do the good you intended; and as these things were attempted at by the former

former House of Commons, and so much *post poned*, all Endeavours came to nothing and so it may be with you, if not immediately and with affect accomplished.

Thirdly, This may justly be taken in on the publick account, in that it is not only the Removal of the crying Sins of Oppression, and preventing of the Wrath of God for it, and procuring the blessing of Heaven for Justice and Mercy ; but that in respect, there is so much need of Men, both for Arms and other Services in the Country ; such speedy discharge of Prisoners will give a great supply to both, and nothing can tend more to the quieting of the Nations than the speeding an Act of Indemnity, and such a Goal-delivery, by which means men will chearfully apply themselves to Arms for their Majestice service and defence of the Nations, and to Industry to maintain the charge of the Wars, and without which discontent will ferment, and men will be sloathful ; but by such Acts of Mercy and Clemency, the Subjects in general will assure themselves of their Majesties Paternal Affection towards all the Subjects in their Obedience, and gratitude in the relief of their Oppression will oblige them to a firm continuance in Obedience and grateful return of such Indulgence, by all the service they may be capable off.

And we find that Mercy hath always been valued as the Noblest Virtue : It was said of that great Emperor *Julius Cæsar*, that his mercy to his Enemies, made him as great as his Sword in his Victories ; and *Tully* in his Elogy of him, saith, That he could remember all things except Injuries : It's Storied of the *Lacedemonians*, that they desired of their Gods that they might not be Cruel to their Enemies ; for that they were of Opinion, that a Cruel Vindicative Spirit, could Act nothing that was truly Glorious ; and we find in holy Writ, that of all the Divine Attributes

Attributes God doth Glory most in that of Mercy, and in his glorious appearance to *Moses*, proclames himself the *Lord God Merciful and Gracious, Long-suffering, abundant in Goodness, keeping mercy for Thousands, forgiving Iniquity and Transgression, Exo. 34. 6, 7.* The Prophet *Jeremiah* informs us, how much the Lord gloryeth in his Attribute of Mercy, *Let him that gloryeth, glory in this, that he knoweth me, that I am the Lord which do exercise Loving Kindness, Judgment and Righteousness in the Earth, for in these things do I delight, saith the Lord, Jere. 9. 23, 24.* and the Prophet *Micah*, acquaints us, that Mercy is the thing wherein God doth not only delight in himself, but chiefly requires of Man, *He hath shewed thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, and love Mercy, and walk humbly with thy God, Micah 6. 8* and the great Law-giver *Jesus Christ* tells us from *Hos. 6. 6.* that God delights in Mercy rather than in Sacrifice, *Mat. 12. 7.*

Therefore ô Noble Patriots! that I may conclude and detain you no longer from your great affairs, look on the Poor Orphans and Prisoners for Debt, as undoubted Objects of compassion, and Subjects of misery, consider that they are hungry and you should feed them, they are Sick and in Prison and you should visit them, and that your reward in so doing is that immortal Crown of Glory, that neglect thereof is Eternal damnation, *Matth. 25. 31.* to the end. Remember what the Judgment was of the Cruel Servant, who shewed not mercy unto his fellow Servants, and what Christ saith thereupon, *so likewise shall my Heavenly Father do unto you, if ye from your hearts forgive not every one their Trespases, Matth. 18. 23.* to the end, *forbearing one another, forgiving one another, if any man have a quarrel against any, even as Christ forgave you so do ye, Col. 3. 13, 14.* Consider seriously

ously that Scripture, *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest, behold we knew it not, doth not he that pondereth the heart consider it, and he that keepeth thy Soul doth not he know it, and shall not be render to every one according to his works ? Prov. 24. 11, 12. Whoso stoppeth his Ears at the cry of the Poor, he also shall cry himself, and shall not be heard, Prov. 21. 13. Consider that pattern of Prayer, Forgive us our Debts, as we forgive our Debtors, Matth. 6. 12. which is not only a directory for our application to God, but tacitly a fœderal and reciprocal Contract with God, that we shall as fully, and frankly remit Debts due unto us, as we would have or expect our Debts to be remitted unto us, as well in reference to quality as quantity; and being fully perswaded that your Compassion is great towards these Poor Miserable Prisoners for Debt, and that your purpose is not only to compassionate their Miseries, but also to deliver them from their Oppressions; and considering that the bountiful Creator loves a chearful giver, and that to such is the blessing promised, *The liberal Soul shall be made fat, and he that watereth shall also be watered himself, Prov. 11. 25.**

He that hath pity on the Poor, lendeth to the Lord, and that which he hath given will he pay him again, Prov. 19. 17. It will be worth your noble Consideration to distinguish the quality of Prisoners now for Debt, whereof there are many of good Families, many formerly of good Credit and Estates, Men of Parts, Ingenuity, and Industry, who if at Liberty may be capable to recover their Reputations, and acquire Estates, and procure themselves good Credit in the World, who though at present may safely swear themselves within the Comprehension of Five pound or Ten pound Acts for relief of Debtors,

Debtors, however to avoid reflection on their Families, or the disparagement of their former Credit in the World, would not willingly be brought under such narrow Qualifications, if they could avoid it with your Pleasure ; to have special regard of such will eminently extol your Wisdom and Goodness ; *Cast thy Bread upon the Waters, for thou shalt find it after many days; give a Portion to Seven, and also to Eight, for thou knowest not what Evil shall be upon the Earth, Eccles. 11. 1, 2.* But as Beggars should be no chusers, this, with the whole, is humbly submitted to your Wisdom and Clemency, that ye may procure the Blessings, and avert the Judgments above mentioned, draw forth your Bowels of compassion in the foregoing Cases.

And that their Majesties may have a lasting, glorious, and successful Reign, that ye may be the Preservers of those that are ready to die, that your Names may be writ with Honour in the Annals of your Country, that your Light may rise in Obscurity, and your Darkness be as Noon-day, that the Lord may guide you, and satisfy your Souls in drought, and make fat your Bones, and make you like a watered Garden and like a Spring of Waters, whose waters fail not, and your coming together, may be for the healing of the Nations, and your Names may be writ in the Lambs Book of Life, shall be the Effectual Prayer of all good Men, especially of the poor oppressed City Orphans and Prisoners for Debt.

F I N I S.